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## The Difference of Philosophical Categories from Other Concepts of Science

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### ANNOTATION

The article states that each science has its own category, that is, a system of concepts, and that it differs from philosophical categories and concepts of other sciences by a number of important features.

**KEYWORDS:** objective, subjective, "witness", "definition", "expressive", Aristotle, "Metaphysics", "Categories", Khorezmi, Farabi, Beruni, Ibn Sina, Mirza Ulugbek.

It is known that the general connection and development of things and events constitutes a unique "logic of things", objective dialectics. This objective dialectic reflects the logic of human thinking, that is, in the form of certain scientific concepts and categories in the subjective dialectic. The word "category" is Greek, and the dictionary meaning is "witness", "definition", "representative". Philosophical categories are a concept that reflects the general, important aspects, characteristics and relationships of things and events in objective existence.

In the history of philosophy, the question of categories was developed in more detail by Aristotle. In his works "Metaphysics" and "Categories", he described the essence and philosophical significance of such concepts as essence and phenomenon, quantity and quality, causality, necessity and chance, whole and part.

These categories are often used in the works of Central Asian thinkers, including Khorezmi, Farabi, Beruni, Ibn Sina, and MirzaUlugbek.

"Philosophy takes the principles of necessity, reality, and causality as the basis for the comprehensive examination of existence - that is, all existing things, its origin, order, interaction, transition from one to another," writes Ibn Sina.

Each science has its own category, that is, a system of concepts, through which it studies the laws of the development of things and events in the world.

Philosophical categories differ from the concepts of other sciences in a number of important features.

They consist of: Firstly. Categories are a collection of the most general relationships in the objective world. The objective content of the categories are the most general laws of the movement of reality that exist independently of human consciousness. Categories are forms of reflection of reality in human thinking.

So, the content of the categories, that is, thinking is not part of the most general laws of the development of the objective world. It is known that the idea of causation, necessity, legality, etc. is the internalization of the laws of nature and reality in the human brain.

Secondly. Categories, as the most general concepts, are forms of human thought, and in this sense they also have a logical content. The logical content of the categories refers to the degree to which human thinking penetrates into the essence of events and deepens it. Categories not only represent the most general and important aspects of the objective world, but are also the steps and the base of knowledge. By getting to know them, the most general laws of things and events in the world, important for theoretical and practical activity of a person, are revealed. Philosophical categories represent the achievements of a person in mastering the world as a result of cognitive activity.

Philosophical categories are objective in terms of their source and content, but subjective in terms of form. If things and the laws of their development are material and do not depend on human consciousness. As they exist objectively, the categories of thought are spiritual and exist only in human brains.

Thirdly. Categories play an important methodological role in scientific knowledge. By studying the movement of the most general laws of the phenomena of the objective world, the categories of philosophy, on the one hand, help to get a deeper understanding of the essence of things, and on the other hand, they cause to acquire and accumulate new knowledge about things and phenomena in the objective world. Philosophical categories are a methodology of scientific knowledge, a method of searching for the results of the transition from the known to the unknown, knowing because they correctly reflect the things and phenomena in the external world and perceive them as interrelated and evolving. performs the role of the most general method of the process.

Categories provide information not only about what exists, but also about what should be available in the future. They not only help to understand their current state, but also show the direction of their change and development in the future. Based on this, they serve as a source of acquiring new knowledge. All this proves that the categories of philosophy have the principle of direct practice according to their epistemological nature.

Fourthly. The formation and development of philosophical categories is based on practice, which is the sum of human material and emotional activity. That is why the categories of philosophy are the product of social practice. Here, the unity of theoretical and practical human activity is clearly demonstrated. In the process of material production, a person as a subject treats things in the external world as objects of his activity.

Logical categories are created in the process of interaction between the subject and the object. The reflection of the laws of the external world in the form of thinking also happens on the basis of practice. Human practice checks the validity of the knowledge obtained through the categories of logic. Thus, the objectivity of the content of our thinking is based on the practice of conformity to the laws of thinking and is proven with its help.

While the categories of other sciences represent a specific field of connections and relationships specific to nature, society, and thinking, philosophical categories reflect the most general relationships and interactions in the objective world.

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